

THE CHRISTIANS PORTION.

Wherein is unfolded the
unsearchable *Riches* he hath by
his interest in *Christ*. Whom in-
joying hee possesseth all
things else.

By *R. Sibbs* D. D. and Preacher
to the Honorable Society of *Grayes-
Inne*, and Master of *Catherine
Hall* in *Cambridge*.

Published by
T. G. and P. N.

LONDON.
Printed by JOHN NORTON
for JOHN ROTHVELL, and
are to be sold at the Sunne in *Pauls
Church-yard*, 1637.

CHRISTIANITY
FOR ALL

THE
GOSPEL
OF THE KINGDOM
OF GOD

THE
GOSPEL
OF THE KINGDOM
OF GOD

THE
GOSPEL
OF THE KINGDOM
OF GOD

THE
GOSPEL
OF THE KINGDOM
OF GOD



I COR. 3. 21, 22, 23. Ver.

*Let noe Man glory in Man
for all things are yours, whe-
ther Paul, or Apollo, or
Cephas, or the world, or Life,
or Death, or things present, or
things to come, all are yours,
and you are Christs, and
Christ is Gods.*

THe principall
scope of the
Apostle in this
place, is to cut
off faction, and
over much dependance upon
men, who had crept into the

The
Apostles
scope in
these
words.

consciences of people, and set up themselves in steed of Christ: As that is the pride of false teachers to set up themselves in the conscience where Christ alone should be. The Apostle to prevent this, saith, let no man glory in man; doe not glory in your teachers, they are but your servants, and Christs servants, *for all things are yours*, all the teachers in the World are your servants and Christs. Having set downe this generall, *All things are yours*, to discourage them from glorying in Man, he parcells that generall into particulars, *Paul, or Apollo, or Cephas, or Life, or Death.*

The division of the Text.

1 *All persons are yours.*

2 *All*

2 *All things are yours.*

3 *All events are yours.*

Persons. *Paul, Apollo, Cephaz.*

Things. *The world, or Life, or Death.*

Events, whatsoever can come for the present or for time to come. *All is yours.*

For the persons. *Paul, Apollo, Cephaz are yours, therefore Peter is not the head of the Church; he is named here in the third place, among the rest and after the rest. Whether it be Paul, or Apollo, or Cephaz, he is yours.*

You know who ground all their Religion on this, *Peter is the head of the Church, and they are the successors of Peter but Peter: is the*

An inference from the first particular.

A 3 Churches

Churches, and therefore cannot be the head and commander.

2 Particular.

The naturall world is the Churches.

The World is yours.

What world is the Churches.

I The *World naturall* is the Churches, that is, the frame of Heaven and Earth, all things are made for man, and he is made for G O D. As the wise Philosopher could say, that man is the end of all things in a semi-circle, that is, all things in the World are made for him. He is made for God in whom all things end. As all things come from a point and end there againe, so all things come from God and all end in God. *We are Christs, and Christ is Gods,* but the World

World is ours, and wee are Gods, all things in the World are our servants, for they mourne in blacke, as it were, for our miseries, since the fall. And in our restoring againe they shall bee restored, they waite for the day, as it is *Rom. 8. 21.* For the glorious liberty of the sons of God: they have their happiness and misery together with men.

Rom. 8. 21.

But there is another world that is ours, take it in the worst sense, the World of wicked men; all their plots and the Prince of the World are the Churches.

The world of wicked men is also the Churches. And there is first the good of this world

How is this? He and all his instruments are under the command of him that

turnes all his designes contrary to his owne intention, this is a hell to Satan, and one of the cheife torments he hath, that as his malice is limited by this power, so his power is limited by Gods power, who overshootes him in his owne bow: what ever he designes against the head Christ, and against his members the Church, it is overturned for the good of the Church. In the primitive Church some were given over to Satan, that they might learne not to blaspheme. Its a strange thing that Satan should teach not to blaspheme who is the author of blasphemy. Yet by consequence bee afflict-
ing

Tim. I. 20

ing their bodies, thereupon they came to be wise, and seemed to be moderate and sober, and to be Christianly minded, and not to blaspheme. So the Prince of the World is ours in this, by an overcommanding power, that turnes all to good against his intentions. For there is but one grand Monarch in the World. Every Kingdome is under a higher Kingdome, there is but one to whom all are subject, there is one grand Wheele that turnes all the other, and therefore Satan himselfe is serviceable to Gods end, whether hee will or noe.

And then for the World

A 5

of

all wicked men.

*Simile.**James 4 4.*

(a) A con-
 sectary
 from the
 former
 particulars

of wicked men, all their designs, though for the present they seeme to bee against the Church, yet they are serviceable to the Church: for wicked men are but the Launderers of the Church (as it were) to wash the Church, to purge the church, to doe base services that God intends for the refyning of the Church, and all their hatred is for the good of the Church, for God suffers the World to hate his children. That his children might not love the World: for if the VWorld did not hate his, they would love the World, and it would be a dangerous love. (a) The Church is a strange corporation;

tion ; it is such a corporation as hath the greatest benefit by enemies : The enemies of the Church are the promoters of the greatest good of the Church : the very World is the churches, take it in the worst sense, for the wicked World that lies in mischief: but I will not dwell upon that. To goe on.

Or Life.

The life of others is the Churches.

Why doth God continue the life of good Magistrates and good pastors ?

For the Church : as *Paul* saith, *It were better for me to bee with Christ*, a great deale, yet for your sakes I must

3 Particular.

3 Particulars

how Life is the Churches.

1 the life of Ministers.

Philip. 1. 23, & 24.

must continue. I am content to be without the joyes of Heaven a while for your good.

And therefore my life is yours, it is at your service, for you I shall continue still.

2. The life
of Magi-
strats.

And so the life of good Magistrates, it is for the benefit of the Church; it were better for them to be in Heaven, the life of all that may be serviceable to the Church, till they have acted their part and served God in their generation, as it is said of *David Acts 3. 16. Hee served GOD in his owne Generation*: so every Magistrate hath his generation, a time allotted, a genera-

generation to stand up in the Church and state, and to sence God in his turne, and then God takes him away.

And then the life of every particular christian is theirs, for God suffers them to enjoy it so long as life may be a benefit to gather the more assurance of Ialvation, and to doe their worke that he hath given them to doe here, and when they have done their worke they are gathered to their Fathers: so that life is the Churches. And indeede life is a speciall benefit, Because by the advantage of life we further our reckonings, a good christian, the longer he lives, the larger

3 The life of every particular Christian.

The benefit of longer life

larger good accounts hee hath, all his finnes are wiped away, they shall not be laide to his charge, all his deeds, to a cup of cold water, shall be set on the score, And he shall be rewarded: there is not a sigh, not a teare, but it is registred: the longer a man liveth, if hee should live *Mesbusbelah* his days, the richer he should be in good workes, and the more rich he is in good workes, the more he shall have his part and share in glory after, and therefore *Life is yours.* The longer he lives the happier, the time in which he lives is for his good, and he makes the time happy, and it is happier for himselfe: the

the more rich he is in good
workes, the more rich hee
shall be in glory after. These
things being so, we should
be very thankfull that
God yeelds to us this life,
for besides an advantage of
doing good, It is a prepara-
tive to a better. This life
is (as it were) the seminary
of Heaven ; Heaven indeede
is the true Paradise of all
the Plants of God, but they
must have a seminary to be
planted in first, and there-
fore the Church is called
the Kingdome of Heaven, be-
cause wee are first planted
here. Now this life is an
advantage, we are planted
here in the Church, to grow
a while untill we be taken
from

Use of this
particular.
Thank-
fullnes for
life.

from your seminary the Paradise of the Church, to the Paradise in Heaven. So *Life is ours* for that end. I will not further enlarge the point, it is cleare.

Or Death,

4 Particular how death is the Churches.

(a) Job. 15.
26.

(u) 1 Cor.
15, 26.

As *life is ours*, So *death is ours*. It is a strange thing that death should be ours, that is a destroying hostile thing to nature, *The King of feares* as the Scripture calls it (a) and that terrible of all terribles, as the Philosopher, *the last enemy* (u) as Paul saith; that death should be ours. *Death is ours* many wayes, you see here it is a peice of our joynture, for these words containe the joynture of the Church.

The,

The Church is Christs Spouse, all things are Christs, and therefore all things are the Spouses: and among other particular gifts given to the Church, *death is ours*. It is a strange thing that death should be given to the Church, and yet so it is, and we shall see this, if we consider how death in the Gospell is turned into another thing, it is a harmlesse thing in the Gospell *the sting is pulled out*, it hath lost all its venome in Christ. now death is a passage to another World, it is the gate of glory, death nothing but divests us of these rayments that we have here on our bodies, and puts us into

1. Death by the Gospell is ours, a snare without a sting.

2. Its the passage from all vill to all good.

into garments of glory, it puts off these ragges, and puts us into a better condition, that is all the hurt it doth, it ends all that is ill, and all is determined in death, it is *the last euill*, and it is the beginning of all that is good, that is everlastingly good, that is spiritually good & eternally good, for by death we are freed, both from the labour of sin which is a labour irkesome to Gods people, by reason of a principle of corruption which they have in them, that accompanyes them till they be in their grave: death is the accomplishment of mortification, in death there is an end of the labour of sinne,

sinne, and of all other labours
whatsoever, for *death is a*
sleepe, and all labours end in
sleepe: & as after sleepe the
spiritts are refreshed, so af-
ter death we shall be more
refreshed, then we can con-
ceive now: so *death is ours*,
It ends all labours of sinne,
and all labours of the body,
and it frees us from all con-
tagion of wicked men, and
from all greife from wicked
men, and it sets us cleare out
of Satans reach; Satan hath
nothing to doe with us when
we are dead once; because
here the World is the King-
dome of Satan, but when we
are gone hence, Satan hath
nothing to doe with us, and
that is a great priveledge,
so

3 Death is
the be-
ginning of
eternall
life.

(a) 1 Cor.
15.31.

3 Degrees
of life.

so *death is ours*, it frees us from all that is evill, our death is our birth-daie: indeede we never live till we die, for what is your life? alas it is a dying life. Every day we live, a part of our life is taken away, *we die every day* (a)

The more we have lived the lesse of our life we have to live, this is but a dying life.

There are three degrees of life.

The life in-
1. { The Mothers Wambe.
2. { The World.
3. { Heaven.

The life in *Heaven* begins at death; death is the birth-day of that life. Deaths day is the birth-day of immortality

immortality. V Vhen Christ came to die to purchase life, he came not to die, to purchase a sorry life on earth: but he came to die to purchase immortall glory, that is the life that Christ came to die for, and to purchase. The day of death is the first birth-day of that life, and for our bodies, they are but refined by death, and fitted as Vessells cast into the fire to be moulded and fashioned to be most glorious Vessells after, so our bodies are fitted by the grave, till body and soule be for ever happy at the day of Resurrection, so that *death is ours*, and here upon it is that the *Wiseman* saith, that *The day of death is bet-*

ter

ter, then the day of birth,
 (a) When we are borne we
 come into miserie, When
 we die we goe out of misery:
 It is better to goe out of
 miserie then to come into
 misery. If the day of death
 be better then the day of
 birth to a Christian, certainly
 then death is theirs, and
blest are those that die in
the Lord saith the Spirit :

(u) Revel.

14.

(u) A voyce from Heaven
 saith so, and therefore write,
 saith hee, it may be writ-
 ten; if the Spirit saith it, it
 is testimony and argument
 enough; *Blest are those that*
die in the Lord, they rest from
their labours, and their re-
ward followes them. They rest
 from all that is evill and
 their

their reward followes them ;
all that is good, *their workes*
follow them , so that if all
evill cease and all good fol-
lows , I hope death may
well be said to be ours. *Death*
is ours, it is our preferment:
why should we be afraid of
that, that is a part of our
portion? as the Apostle saith
here.

Death is yours.

I beseech you there-
fore, let us lay up this a-
gainst those darke times
wherein death will be repre-
sented to us as an uglie and
grimme thing, it is so to na-
ture indeede , but to faith
death is my friend, it is be-
come amyable: indeede there
is nothing in the world that
doth

Vse.

doth us so much good as death, for its the best Physician, it cures all diseases whatsoever of soule & body, it frees us from all. And indeede (to shut up all this point) death is the Death of death, it is the destruction of it selfe, for after death there is noe more death, so it consumes it selfe; by death, we overcome death.

Rom 6.

Wee can never die more, wee are freed from all death; to be afraid of death is to be afraid of life, to be afraid of victory: For we never overcome death, till we die. Lay up these considerations against the time of neede, the diseases of the body, the guilt of sin, the losse of
im.

impoyment, the stripping
of us of all earthly comforts,
they will all meete in a cen
ter, in a point, at death ; a
man had neede to gather the
greater comfort against that
houre, and can we have a
greater comfort then this
that now it is become our
friend, that it is ours ? now
*Blessed bee G O D, for Iesus
Christ*, that hath made in
him, even death the bitterest
thing of all to bee sweete
unto us.

1 Cor. 15.

54.

Or things present.

Whatsoever is present serves
us, whatsoever it be; good
or evill, *all is yours* but the
most difficult is in

B Things

Things to come.

5 Partic-
lars how
things to
come are
ours.

For what assurance have
we of things to come? Things
to come are ours, whether

they be { *Good,*
 { *or*
 { *Evill.*

1 All good
things.

1 Cor. 6 2.

For good; Death is to
come, and that is ours; and
for judgement, that is ours,
for our Head; our Savi-
our, and our husband he shall
be our judge: And at the
Day of judgement, wee
shall judge the World, and
then after judgement, Hea-
ven is ours, immortality is
ours, happines is ours, all
is ours then.

Indeede the best is to
come

come, this is the best part
of the *portion*, for if wee
had nothing but what we
have in this World, *we were*
of all men most miserable,
alas what have we, if things
present only are ours? but
things to come also are
ours, and the best is behind,
that for which CHRIST
came into the World, is be-
hinde, that which he in-
joyes in Heaven is ours, he
will take his Spouse where
Himselfe is, into his owne
House, and he will finish
the *marriage*, which is be-
gun in contract, and then
we shall be *for ever with the*
Lord. The things to come
are the maine things, that
which our Faith layes hold

of, that which we raise our
 selves and comfort our sel-
 ves by; are especially things
 to come, neyther eye hath
 seene, nor eare hath heard, nor
 hath ever entred into the hart
 of man to conceive those things
 that GOD hath prepared for
 his children, indeede its a
 part of Heaven to know
 them, and therefore the full
 knowledge of them is de-
 ferred for that time.

1 Cor. 2.9.

2. Allevill

Rom. 9. 23.

The very judgement of
 the wicked and the eternall
 sentence of them, it is the
 Churches, why? It adds
 a luster to Gods mercy in
 advancing his owne, as it is
 Rom. 9. 23. God magnifies
 his mercy to the Vessells of
 mercy by this, by punishing

a company of Reprobates in whom he hath noe delight, by reason of their sins; his mercy much appeares by that, even by the eternall sentence and punishment of wicked men.

So all serves to set out the glory and excellency of Gods people. St. Paul in

Rom 8. (that Heavenly discourse of his) towards the

Rom 8. 38.
38.

later end of the Chapter saith triumphantly , No

thing shall separate us from Christ, neither Life, nor Death,

nor things present, nor things to come, Its a great comfort

that nothing to come can doe us hurt, but this is a

degree of comfort higher, that all things to come are

ours, so then this Text af-

fords an exuberancy of comfort above that, it is excellent comfort *that nothing shall separate*, noe not Death it selfe; but this is more, death is ours, and in being so, it shall not onely not separate us from Christ, though it separate soule and body, but joyne us to him, I beseech you take it as a Notion that may heple against the *terror* of that separation that is a meanes of conjunction, the dolefull separation of soule and body. Two old friends joyne better friends together, the soule and Christ, so things to come are ours, even all things taken in the largestt sense, the bitterest
of

of all things, even death it selfe, is ours. There are severall *Vses* but the grand *Vse* which the Apostle manely intends, is.

That a Christian is as sure of the time to come, as of the time past, or present: we are sure of what we have had, and what we have, but a Christian is in so firme a condition and state; that he may be as sure of what is to come, as of what he hath, because God and Christ are not onely *Alpha* but *Omega* also. Christ is not only *hee was*, and *is*, but *is to come*, he is *Jehova*, the same for ever. (u) And therefore as things past could not hurt us from being e-

A
Christian
sure of the
future.

(ev. i. 8.)

(u) Heb. 13
8.

lected and called, and things present cannot hurt us, but they are ours, so are things to come, because God and Christ who is the Mediator under GOD hath the command of all things to come, and therefore we may be as sure of things to come as of things present; what comfort is this to a Christian; what should become of me if times of trouble and publique calamity should come, or personall to my selfe? what idle forecasts are these, why things to come? comewhat will come, all shall be for the best, all things *to come are ours* even all things *to come are ours* whatsoever.

The

The Apostle goes on and wrappes up all (as it is the manner of inductions) to save labour; for it is in vayne in that manner of reasoning that we call inductions, to goe over all particulars, because there is the same reason in all; as if he should say *Paul, and the world, and all things are yours*; what should I say more? I should but trouble you and my selfe to name particulars *All things are yours.*

But yet we must understand this with some limits, wee must therefore unloose some knotts, and answer some cases of conscience, first,

Limitations and resolutions of some cases and questions.

1. Concerning propriety.
Ob.

It may seeme there is no distinction of propertyes, if all be a Christians, and if every Christian may say, all is mine, then what is one mans, is anothers, and there will bee noe proprietye.

Ans.

How all is ours, and not ours.

I answer, undoubtedly there is a distinction of properties in the things of this life, though all bee ours, because it is spoken of in another sense, *all is ours*, to helpe us to Heaven; *all is ours* in an order to comfort and happinesse, but for propriety, so all things are not ours; for you know the distinction, some things are common *jure naturæ* by the Law of nature, as the
Sunne

Sunne and ayre, and many such like things, and some *jure gentium*, by the Law of nations, it is but some things are common *jure gentium*, but then there are some that by particular municipall Lawes are proper.

The distinction is established both by the Law of God, and the Law of man; Now not to stand long in answering this question, though there be some franticke people that are a little troubled with those things, Anabaptists and the like, we see in Scripture a distinction of estates. Religion takes not away the distinction of Master and
Servant

Read *Iud*
11. from.
12. vers. to
10.

Servant, and therefore it takes not away distinction of goods which is lesse. It is a great burden to be a servant, but the Scripture stablisheth the distinction of Master and Servant, and therefore it establisheth distinction of goods. The Scripture stablisheth Bounty and Almes, If there be not a distinction of property where were Almes? *Salomon* sayth, the Rich, and Poore meete together, God is the maker of both, *Pro. 22, 2. Vers.* He meanes not, as men, but as Poore and Rich.

If Riches be of God, then distinction of properties is of God; for what is Riches but a distinction of properties,

ties, if God make Poore, and Rich, then there must bee Poore and Rich. *The Poore you have alwayes with you, Mat. 26, 11.* Therefore the meaning is *all is yours*, that is all, that we possesse, and all that we neede to helpe us, is ours, in that order and carriage of things that may helpe us, to Heaven, And so the want of things is ours, as well as the having of them; the very things which a Christian wants, are his, not onely the grace of contentment to want but when God takes away those things that are hurtfull for him, that may hinder him in his course to Heaven, that is his; it is his, a part of his Portion, not to have things

things if God see it good; the want of things is a part of this Law. That which is commonly alleadged to the contrary is that in the *Acts 2. 44. All things were common.*

Ans. 1. To which I answer, first, it was partly upon necessity, if all things had not then been common, they had all been taken from them.

2. And then it was, secondly, arbitrary also, *was it thine owne ? sayth Peter Acts 5. 4 Thou mightest not have parted with it if thou wouldst,* it was arbitrary, though it was common.

3. And then, thirdly, all things were not common, some good men kept their houses,

houses, *Acts 12.* Mary had
her House, *Acts 12. 12.*
Vers.

And then fourthly, all
things were common, but
How ? to distribute as they
needed, not to catch who
would and who can ; but
they were so common, as
they had a care to distri-
bute to every one that which
they needed.

4.

Another case is this, All
is the Churches; all is good
peoples, and therefore if a
man bee naught, nothing
is his. There is a great point
of Popery grounded upon
this mistake.

The 2. case
concerning the
right of e-
vill men.

For therefore if Kings
be naught ; say the Jesui-
ted Papists, the Pope may
excom-

Ob.

*In ordine
ad spiri-
tualia.*

excommunicate Princes in order to spirituall things, he is the Lord and Monarch of all, because they are evil governours, and all is the Churches.

Ans.

But we must know, that politicall government is not founded upon Religion, that if a Prince be not religious he is no King: but it is founded upon nature, so that the Heathen that have noe Religion, yet they may have a Lawfull government, and governors; because it is not so built upon Religion, but where that is not, yet this may be, and Gods appoyntment to uphold the World, so that let the King be any thing

thing or nothing for Religion, he is a lawfull King.

But its further objected, *Ob.*
That they succcede Christ.
&c. and he was the Lord
of the World, and they
are the Vicars of CHRIST,
and therefore they may dis-
possesse and invest whom
they will.

But you must know *Ans.*
Christ as man had no go-
vernment at all, but Christ
as God-man, Mediator, and
so hee hath noe successor.
That is incommunicable to
the creature : CHRIST
as man had noe King-
dome at all, for hee sayth
my Kingdome is not of this
World, and St *Austin* sayth
well, surely hee was noe
King

King that feared he should be a King, for *when they came to make him King hee withdrew himselfe and went away, Iohn 6. 15.* undoubtedly hee was noe temporall King that fled away, because he would be noe King. And now Christ governes all Kings in the Church; How? as God mediator, as god-man, not as man, in which respect he hath substitutes; but not as God-man; so he hath none. They are all vayne impudent allegations, as if all were theys, because all is the Churches to dispose, and the Pope takes himselfe virtually to be the whole Church.

3. cal

*All are ours, doeth not
this*

this hinder bounty ? It is mine and therefore I doe not owe any bounty to others, it is mine owne.

Noe, all things that we *Ans.* possesse in this World are ours for the service of the Church, and when Christ calls for any thing that is ours, we must give it: and if we were not lyable to humane Lawes, if we doe not, yet we are lyable to Gods Law ; and Almes, mercy, is Justice in Gods account, for we ought to be mercifull to Christs. And in the Royall Law, the workes of love and Mercy are Justice, and we *with hold good from the owners*, if we bee not mercifull ; for in Religion the

the poore that by Gods providence are cast on us to provide for, they have a right, though not in Law to challenge it, yet in Religion: that which we detain from them is theirs, we *with-hold good from the owners*, when wee give not: And therefore as *Ambrose* sayeth very well, if thou hast not nourished one, howsoever in the Law thou art not a murderer, yet before God thou art, it is a breach of the Law *thou shalt not steale*. Not to relieve, the very denyall of comfortable Almes, is stealth in Gods esteeme. And therefore though all be ours, yet it is so ours, as that we must be

be ready to part with it, when Christ in his members calls for it ; for then it is not ours.

Againe here is another 4 Case. question , If *all beee ours*, we may use a liberty in all things, what and how we list, because *all is ours*.

Ans. I answer, the following are good confectaries hence, *all is ours*, and therefore with thankfullnes we may use any good Creature of God. *All is ours*, and therefore wee should not bee scrupulous in the creatures, we should not superstitiously single out one creature from another, as if one were holier then another. *All is ours*, and therefore with a good

good conscience we may use Gods bounty ; but here upon we must not take upon us to use things as wee list, because *all is ours*, there is difference betweene right and the use of that right.

And Gods children have right to that which God gives them, but they have not the use of that right at all times , at least it may bee suspended. As for example, in case the Lawes forbid the use of this , or that which wee have a right to, and so in case of scandall a man hath right to eate or not to eate, but if his eating offend his brother, he must suspend the use of his right. 1 Cor. 10.

9. So *all things are ours* in right, not in the use of that right, for then it is oft-times a scandall to the weake brethren, there is an excellent place for this in the first Epistle to the *Corinthians*, where he gives directions. *Whatsoever is sold in the Shambles that eat asking noe question*, that is, freely take all the creatures of God without scruple, for *the Earth is the Lords and the fullnes thereof. Psal. 24. 1.* GOD out of his bounty spreads a Table for all creatures, for men especially, *the eyes of all things looke up unto thee, and thou givest them Meate in due season, Psalme 145. 15, 16.*

The

1 Cor. 10
25.

The Earth is the Lords and the fullnes thereof, make noe scruple therefor: but marke in Verse 28. He restraynes the Vse of that liberty upon the same Text of Scripture Psalme 24. But if any man say this is offered to an Idoll, and take offence, eate not for his sake that shewed it, and for conscience sake, till he be better satisfied, for the Earth is the Lords and the fullnes thereof.

Qu.

Can the same reasons be for contraries?

Ans.

Yes, that is for thy selfe, when thou art alone, take all things boldly, God envies not thy liberty, take any refreshment, yet needst thou not to eate

cate to offend thy brother;
G O D having given thee
variety of creatures even in
abundance, and hath not
limited thee, or that crea-
ture, so that the same rea-
son answereth both. *The
Earth is the LORDS and
the fullnes thereof*, Use it
then alone, and not to the
scandall of thy Brother,
for the Earth is the Lords
and the fullnes thereof,
why shouldst thou use this
creature as if there were
noe more but this? and
therefore in case of scan-
dall and offence, we should
suspend our liberty, though
all be ours.

Againe though all bee
ours, yet notwithstanding
C ing

ing wee have not a sanctified Use , but *by the word and Prayer*, as it is.

1 Tim. 4. 4. *Every Creature of G O D is good, &c.* his meaning is this, though wee have a right to all things to our comfort, to helpe us to Heaven , to cheere us in our way , to bee , as it were, Chariotts to carry us , yet in the use of that right wee must sanctify all by Prayer ; wee must doe it in fayth that wee may apprehend our right , that wee doe not use them with a scrupulous conscience , and then wee must sanctify it with Prayer, wee must take it with G o d s leave, for
though

though wee have a right
in the use of it, we must take
it at his hand.

And for instance. A fa-
ther gives all to his sonne *Simi.*
that hee needs, and pro-
miseth his sonne that hee
shall want nothing, but
hee will have his Sonne
write a *Letter* before hee
have a particular right to
any thing, hee will have
his Sonne acknowledge his
homage: you shall have
all, but I will heare from
you first, you shall have
all but I will reach it to
you from my hand: soe
G O D deales with his
children, they have a right
to all, but hee reacheth it
to them in the use of the
meane

meanes, wee must have a civill right by labour or by contract, &c. And then wee must have a religious right sanctified by Prayer; we must not pull G O D S blessings out of his Hands, for though he gives us a right in the thing, yet in the use of that right, he will have us holy men.

Qu.

If you aske what is the reason that good men oft fall to decay, and have a great many crosses in the World.

Ans.

VVhy surely (not to enter into Gods Mysteries, what the secret cause of this may be) one among many is, when they have
Gods

Gods blessings, they sanctifie them not with Prayer, they pray not for a blessing, they use them not religiously and holily, and they venture upon their right with scandall and offence to others.

Well thus we see how all things are ours, with Answers to such Objections as might bee moved, all things are ours, that is, howsoever we have a right to the thing yet we must have also a right in the thing.

To make some use of all, and so an end of this Point *All things are ours*, in regard of right to all things, if it bee for our
C 3 good,

The
largesse
of the
Churches
Ioynture.

good, whether Paul, or Apollos, or Cephas; here wee see then the Rich ioynture of a Christian, that all things are his, that is, they are so farre his as shall further his journey to GOD; for though hee have a Jus, as I sayd before, to all things, hee shall have in particular nothing conueyed to him, but that, that may helpe him to Heaven, if a man say, why have I not the use of such things; GOD in Wisedome sees that it is not fit to bring him to Heaven.

If poverty be good, I shall have it,

If disgrace be good, I shall have it.

If

If the order of evill things
will helpe me to Heaven, I
shall have them.

If crosse winds will blow
me to Heaven, I shall have
them.

For I sayd before, the
World and the miseries of
the World, the persecu-
tions and afflictions *all are*
ours, that is the worst things
are commanded to serve for
our maine good.

And is not this a won-
derfull prerogative that a
Christian hath; that turne
him to what condition you
will, kill him or spare his
life, you hurt him no-
thing eyther wayes? If you
spare his life, *life is his*,
G o d sees his life is good

*Singular
consolation.
For all
true
Christians*

for the Church ; if you
kill him, *Death is his* ; kill
him, save him, enrich him,
beggar him , his happines
is not at your command ;
there is a commanding
Power to rule all things,
for the good of Gods people
that is not at the devotion
of any creature in the World,
eyther divells or men.

And therefore let us
comfort our selves in this,
in regard of the large joyn-
ture that wee have , wee
have all things to be ours.
And therefore when a Chri-
stian comes to bee religi-
ous, to be a true Christi-
an indeede , a Member of
CHRIST, what doth he
loose , he looseth nothing,
all

all things are his, because Christ is his. But to goe on, in the second Branch sayth he.

You are Christs.

There is the Tenure we hold all things by, because *wee are Christs*, whatsoever the tenure *in capite* bee amongst men (which you are better acquainted with then my selfe) I know not, I am sure it is the best tenure in Religion. *All is ours*, because *wee are Christs*, we hold all in that tenure, if wee be not Christs, nothing is ours comfortably, *we are Christs* and therefore *all is ours*.

C 5

Those

Qu.

Those that are not Christs are not the things theirs that they have, because they are not Christs ? have not wicked men title to what they have ?

Ans.

I answer they have, and it is rigour in some, that say wicked men are usurpers of that they have, they have a Title, both a civill Title, and a Title before God. God gave *Nebuchadonessar Tirus* as a reward, and God gives wicked men a Title of that they have, and they shall never be called to account at the day of judgement for possessing of what they had, but for abusing that possession, and therefore properly they are
not

Ezek. 29
18 19.

not usurpers in regard of possession, but they shall render an account of the abuse of that bounty.

It is in this, as it is in the Kings carriage to a Traitor: when a King gives a Traitor his life, he gives him meate and drinke that may maintayne his life by the same right that hee gives him his life; God will have wicked men to live so long, to doe so much service to the Church; for all are not extremely wicked that are not CHRISTs Members, that goe to Hell, but there are many of excellent parts, and indowments that God hath appointed to doe him great service

service, though they have an evill eye, and intend not his service, but to raise themselves in the World, yet G. O. D intends their service for much purpose, and he gives them encouragement in the World, as hee will not be behind with the worst men, If they doe him service, they shall have their reward in that kinde, *Psalme 62.12.* If it be in policy of state, they shall have it in that, and they shall have commendations and applause of men; if they looke for that: and if he give them not Heaven, they can not complayne, for they cared not for that, they did it not with an eye for that; now
if

if God use the labour, and the industry, and the parts, and indowments of wicked men for excellent purposes, he will give them their reward for outward thinges, *Verily you have your reward,* sayth Christ, *Math. 6. 2.* when he gives them life he gives them outward liberties, and therefore they are noe usurpers in that regard, yet those have not so full a Title as a Christian hath, to that they have.

Now to come more directly to the Second Branch and to shew; how *wee are Christs.* I have unfolded that Poynt upon another Text, and therefore I will but touch it here, because

How wee
are
Christs.

because there bee divers here that did not heare the unfolding of that Text. *My beloved is mine and I am his, Can. 6. 3.*

Can. 6. 3.

1. By his
Redemp-
tion.

Not to speake of creation, he made all things, but we are Christs by his redemption and purchase, *he purchased his Church with his owne blood, Acts 20. 28.*

2. By marriage in all
sweete relations.

And secondly, wee are Christs by spirituall marriage, *for we are his, and Christ is ours*, in all sweete relations he is ours, he hath purchased us to be his in all the sweete termes of relation, name what you will, we are Christs; we are his subjects, as he is a King; we are his servants, as he is a Lord, we
are

are his Schollers, as he is a Prophet; we are his Spouse, as he is a husband; we are Members, as he is an Head; you cannot name any degree of subjection, if it be a sweete subjection and subordination, but we are that to Christ, and Christ is that to us, so that *Christ is ours*, and *we are Christs* in all the sweete relations that can be, we are his Members, we are his Spouse, we are his Children, for he is *the everlasting Father Isa. 9. 6.* He is all that can be to us, and we are all that can be to him that is lovely and good, we are Christs, and therefore all things are ours, because we are Christs, so that we see

see from this, that Christ comes in betweene G O D and us. G O D is a pure and holy G O D, *A consuming fire*, and we as chaffe and dust, and therefore C H R I S T comes betweene, *you are Christs*.

Why ?

Christ is
our Me-
diator, and
Why.

Because God is *a consuming fire* of himselfe, there must be a Mediator, to come betweene, who is a friend to both sides, to us as man, to him as G O D, So must bee a meanes of conveying all things from G O D ; all things come originally from the Fountaine of all, God, they are *Gods*, and in God you know the three Persons meete

meete in one nature, in
G O D the *Father*, *Sonne*,
and *holy Ghost*, I but the
holy G O D in three Per-
sons doth not convey im-
mediately good things to
us, but by the mediation of
Christ, Mediator. *All things*
are ours, and therefore we are
Christs, and Christ is Gods ;
for G O D would have it
thus since the fall, that ha-
ving lost all wee should
recover all againe by the
second *Adam*, that should
bee a publike person ; a
Mediatour betweene *Him*
and *Us*, and so through
C H R I S T wee should
have accessse, and entrance
to the *Father* by *Him*, and
that by *Him* we should have
boldnes,

All good
comes to
is from
God
through
Christ.

boldnes, and that God againe downe-ward might doe all things with due satisfaction to his justice, because we are as stuble, and God a consuming fire, were not Christ in the middle what intercourse could there be betweene the Lord and us? noe! other than betweene the fire, and the stuble, Majesty on his side, and Misery and sinne on ours, there must be a Mediator, to bring these two contraries together. And therefore *all is ours, because we are Christs, and Christ is Gods*; so all comes downward through Christ, from God to us, God doth all in Christ to us, he chooseth us in Christ and sanctifies

sanctifies us in Christ, he bestowes all spirituall blessings on us in Christ, as Members of Christ, he conveys all through Christ. To Christ first, he hath put fullnes in him, *and of his fullnesse we receive grace for grace,* for Christ is compleat, and in him we are compleat.

Now all things come downeward from **G O D** through Christ, so from us to *God* upward, *all is ours,* *and we are Christs,* and Christ is *Gods*, and therefore we have noe entercourse with that great *God*, who is a consuming fire, if we be to deale with him in himselfe, but through Christ, and therefore we aske all in Christs name.

what.

All must
be retur-
ned to God
through
Christ.

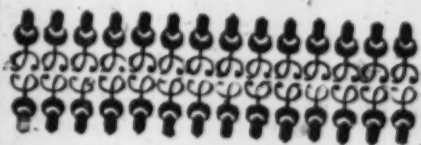
Whatsoever you aske the Father in my Name, &c. Job. 14. 13, 14. and doe all in the Name of Christ. Col. 3. 17. For it were presumptuous arrogance and fruitlesse, if we should goe to God in our owne name; but we goe in the name of Christ, considering that he is the midle that knitts God and us together, and therefore Lord we come not to thee in our owne name, and in our owne worth, and in our owne desert, which is none at all, we come to thee in the merits of Christ, in the mediation of Christ, in that love thou bearest him, and that, for his sake, thou bearest to us, that are his Members, that is the way

way of intercourse betweene *God* and *us*, not to thinke of *God* absolutely out of *Christ*, that is a terrible thought, nothing more terrible than to thinke of *God* out of the Mediatour, but to thinke of *God* in *Christ* nothing more sweete, for now the nature of *G O D* is lovely comming to us in *Christ*, and the majesty and justice of *God* are lovely comming to us from *Christ*.

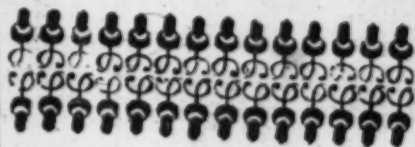
As the waters of the Sea, though they be salt of themselves, when they are strained through the Earth are sweete in the rivers, so though the justice of *God* be a terrible thing, yet when it comes through *Christ* to be

be satisfiſſed, it is ſweete, for
Lord thou wilt not puniſh
the ſame ſin twice, and the
Majeſty and greatnes of *God*
is comfortable, whatſoever is
Gods is ours, becauſe Chriſt
is ours, *God* in his greatnes,
in his juſtice, in his power,
all things being derived and
paſſing through Chriſt are
ſweete, and comfortable to
us :and therefore from excel-
lent Wiſedome, the Apoſtle
inſerts the Mediator be-
tweene *All things are yours,*
and you are Chriſts, and
Chriſts is
Gods.

FINIS.



Imprimatur Tho. Wykes
R.P. Epis. Londi. Capell.
Domest.



C

V
u

B
to

P
f

THE
CHRISTIANS
PORTION.

Wherein is unfolded the
unsearchable *Riches* he hath by
his interest in *Christ*. Whom in-
joying hee possesseth all
things else.

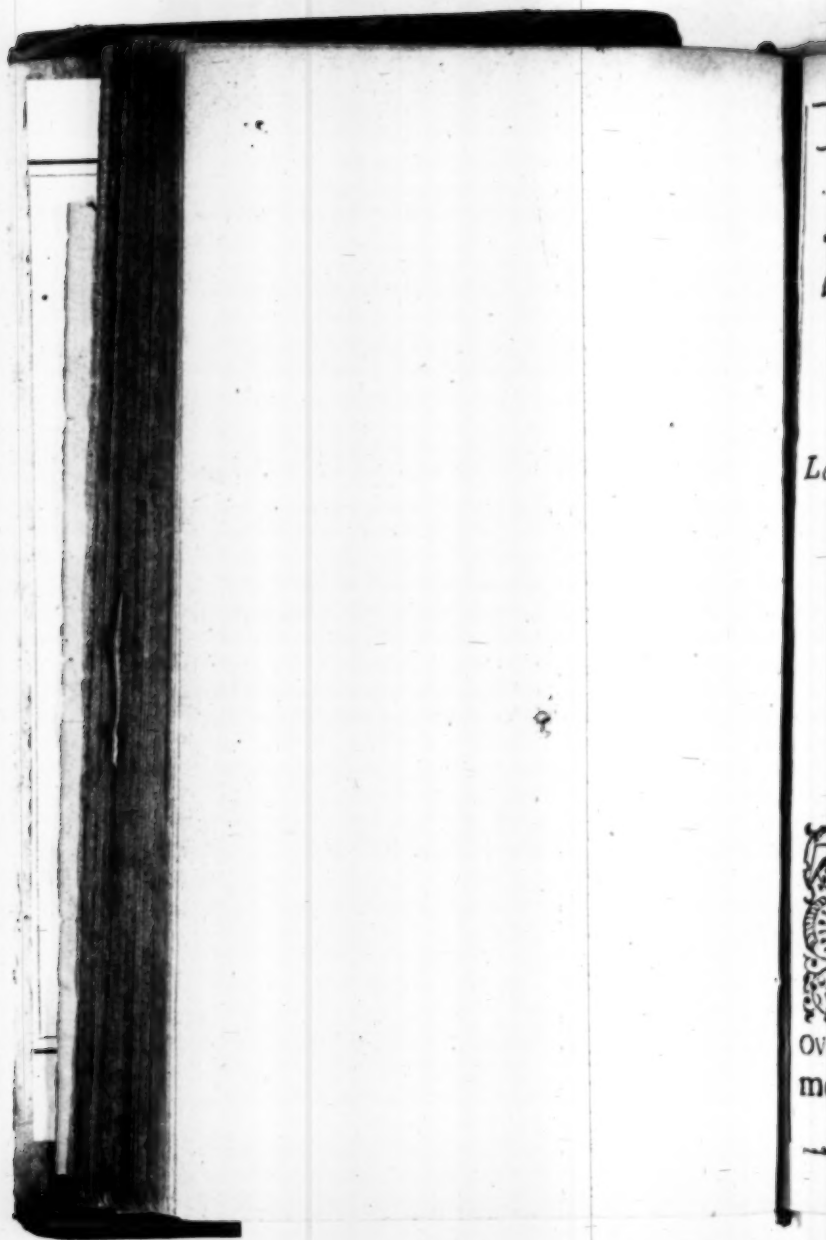
By *R. Sibbs* D. D. and Preacher
to the Honorable Society of *Grays-*
Inne, and Master of *Catherine*
Hall in *Cambridge*.

Richard Sibbes

Published by
T. G. and P. N.

LONDON.

Printed by JOHN NORTON
for JOHN ROTHVELL, and
are to be sold at the Sunne in *Pauls*
—Church-yard, 1637.





1 Cor. 3. 21, 22, 23. Ver.

Let noe Man glory in Man
for all things are yours, whe-
ther Paul, or Apollo, or
Cephas, or the World, or Life,
or Death, or things present, or
things to come, all are yours,
and you are Christs, and
Christ is Gods.

THe principall
scope of the
Apostle in this
place, is to cut
off faction, and
over much dependance upon
men, who had crept into the

The
Apostles
scope in
these
words.

A 2 con-

consciences of people, and set up themselves in steed of Christ: As that is the pride of false teachers to set up themselves in the conscience where Christ alone should be. The Apostle to prevent this, saith, let no man glory in man; doe not glory in your teachers, they are but your servants, and Christs servants, *for all things are yours*, all the teachers in the World are your servants and Christs. Having set downe this generall, *All things are yours*, to discourage them from glorying in Man, he parcells that generall into particulars, *Paul, or Apollo, or Cephas, or Life, or Death.*

The division of the Text.

1 *All persons are yours.*

2 *All*

2 *All things are yours.*

3 *All events are yours.*

Persons. *Paul*, *Apollo*,
Cephas.

Things. The *World*, or
Life, or *Death*.

Events, whatsoever can
come for the present or for
time to come. *All is yours.*

For the persons. *Paul*,
Apollo, *Cephas* are yours, there-
fore *Peter* is not the head of
the Church; he is named
here in the third place, a-
mong the rest and after the
rest. Whether it be *Paul*,
or *Apollo*, or *Cephas*, he is yours.

You know who ground all
their Religion on this, *Peter*
is the head of the Church,
and they are the successors
of *Peter* but *Peter*: is te

An infe-
rence from
the first
particular.

A 3 Churches

Churches, and therefore cannot be the head and commander.

2 Particular.

The naturall world is the Churches.

The world is yours.

What world is the Churches,

1 The *World naturall* is the Churches, that is, the frame of Heaven and Earth, all things are made for man, and he is made for GOD. As the wise Philosopher could say, that man is the end of all things in a semi-circle, that is, all things in the World are made for him. He is made for God in whom all things end. As all things come from a point and end there againe, so all things come from God and all end in God. *We are Christs,* and *Christ is Gods,* but the World

World is ours, and wee are Gods, all things in the World are our servants, for they mourne in blacke, as it were, for our miseries, since the fall. And in our restoring againe they shall bee restored, they waite for the day, as it is *Rom. 8. 21.* For the glorious liberty of the sons of God: they have their happiness and misery together with men.

But there is another world that is ours, take it in the worst sense, the World of wicked men; all their plots and the Prince of the World are the Churches.

How is this? He and all his instruments are under the command of him that

A 4 turns

the world of wicked men is also the Churches. And there is first the good of this world.

turnes all his designes contrary to his owne intention, this is a hell to Satan, and one of the cheife torments he hath, that as his malice is limited by this power, so his power is limited by Gods power, who overshootes him in his owne bow : what ever he designes against the head Christ, and against his members the Church, it is overturned for the good of the Church. In the primitive Church some were given over to Satan, that they might learne not to blaspheme. Its a strange thing that Satan should teach not to blaspheme who is the author of blasphemy. Yet by consequence hee afflict-
ing

1 Tim. I. 20

ing their bodies, thereupon they came to be wise, and seemed to be moderate and sober, and to be Christianly minded, and not to blaspheme. So the Prince of the World is ours in this, by an overcommanding power, that turns all to good against his intentions. For there is but one grand Monarch in the World. Every Kingdome is under a higher Kingdome, there is but one to whom all are subject, there is one grand Wheele that turns all the other, and therefore Satan himselfe is serviceable to Gods end, whether hee will or noe.

And then for the World

A 5

of

2 All wicked men.

*Simile.**1 ap. es 4 4.*

(a) A con-
 sectary
 from the
 former
 particulars

of wicked men, all their de-
 signes, though for the pre-
 sent they seeme to bee a-
 gainst the Church, yet they
 are serviceable to the Church:
 for wicked men are but the
 Launderers of the Church
 (as it were) to wash the
 Church, to purge the church,
 to doe base services that God
 intends for the refyning of
 the Church, and all their
 hatred is for the good of the
 Church, for God suffers
 the World to hate his chil-
 dren. That his children
 might not love the World:
 for if the World did not
 hate his, they would love
 the World, and it would be
 a dangerous love. (a.) The
 Church is a strange corpora-
 tion;

tion ; it is such a corporation as hath the greatest benefit by enemies : The enemies of the Church are the promoters of the greatest good of the Church : the very World is the churches, take it in the worst sense, for the wicked World that lies in mischief: but I will not dwell upon that. To goe on.

Or Life.

The life of others is the Churches.

Why doth God continue the life of good Magistrates and good pastors ?

For the Church : as *Paul* saith, *It were better for me to bee with Christ*, a great deale, yet for your sakes I must

3 Particular.

3 Particulars

How Life

is the

Churches.

1 the life of Ministers.

Philip. 1.

23 & 24.

must continue. I am content to be without the joyes of Heaven a while for your good.

And therefore my life is yours, it is at your service, for you I shall continue still.

2 The life
of Magi-
strats.

And so the life of good Magistrates, it is for the benefit of the Church; it were better for them to be in Heaven, the life of all that may be serviceable to the Church, till they have acted their part and served God in their generation, as it is said of *David Acts 3. 36. Hee served G O D in his owne Generation*: so every Magistrate hath his generation, a time allotted, a genera-

generation to stand up in the Church and state, and to serue God in his turne, and then God takes him away.

And then the life of every particular christian is theirs, for God suffers them to enjoy it so long as life may be a benefit to gather the more assurance of salvation, and to doe their worke that he hath given them to doe here, and when they have done their worke they are gathered to their Fathers: so that life is the Churches. And indeede life is a speciall benefit, Because by the advantage of life we further our reckonings, a good christian, the longer he lives, the larger

³ The life of every particular Christian.

The benefit of longer life

larger good accounts hee hath, all his finnes are wiped away, they shall not be laide to his charge, all his deeds, to a *cup of cold water*, shall be set on the score, And he shall be rewarded: there is not a sigh, not a teare, but it is registred: the longer a man liveth, if hee should live *Methuselah* his days, the richer he should be in good workes, and the more rich he is in good workes, the more he shall have his part and share in glory after, and therefore *Life is yours*. The longer he lives the happier, the time in which he lives is for his good, and he makes the time happy, and it is happier for himselfe:
the

the more rich he is in good
workes, the more rich hee
shall be in glory after. These
things being so, we should
be very thankfull that
God yeelds to us this life,
for besides an advantage of
doing good, It is a prepara-
tive to a better. This life
is (as it were) the seminary
of Heaven; Heaven indeede
is the true Paradice of all
the Plants of God, but they
must have a seminary to be
planted-in first, and there-
fore the **Church** is called
the Kingdome of Heaven, be-
cause wee are first planted
here. Now this life is an
advantage, we are planted
here in the Church, to grow
a while untill we be taken
from

Use of this
particular.
Thank-
fullnes for
life.

from your seminary the Paradise of the Church, to the Paradise in Heaven. So *Life is ours* for that end. I will not further enlarge the point, it is cleare.

Or Death.

4 Particular how death is the Churches.

(a) *Iob. 15. 26.*

(u) *1 cor. 15, 26.*

As *life is ours*, So *death is ours*. It is a strange thing that death should be ours, that is a destroying hostile thing to nature, *The King of feares* as the Scripture calls it (a) and that terrible of all terribles, as the Philosopher, *the last enemy* (u) as *Paul* saith; that death should be ours. *Death is ours* many wayes, you see here it is a peice of our joynture, for these words containe the joynture of the Church.

The

The Church is Christs Spouse, all things are Christs, and therefore all things are the Spouses: and among other particular gifts given to the Church, *death is ours*. It is a strange thing that death should be given to the Church, and yet so it is, and we shall see this, if we consider how death in the Gospel is turned into another thing, it is a harmelless thing in the Gospel *the sting is pulled out*, it hath lost all its venome in Christ: now death is a passage to another World, it is the gate of glory, death nothing but divests us of these rayments that we have here on our bodies, and puts us into

1. Death by the Gospel is ours, a ~~snake~~ without a sting.

2. Its the passage from all vill to all good.

into garments of glory, it puts off these ragges, and puts us into a better condition, that is all the hurt it doth, it ends all that is ill, and all is determined in death, it is *the last evill*, and it is the beginning of all that is good, that is everlastingly good, that is spiritually good & eternally good. for by death we are freed, both from the labour of sin which is a labour irkesome to Gods people, by reason of a principle of corruption which they have in them, that accompanyes them till they be in their grave: death is the accomplishment of mortification, in death there is an end of the labour of sinne,

sinne, and of all other labours
whatsoever, for *death is a*
sleepe, and all labours end in
sleepe: & as after sleepe the
spiritts are refreshed, so af-
ter death we shall be more
refreshed, then we can con-
ceive now: so *death is ours*,
It ends all labours of sinne,
and all labours of the body,
and it frees us from all con-
tagion of wicked men, and
from all greife from wicked
men, and it sets us cleare out
of Satans reach; Satan hath
nothing to doe with us when
we are dead once; because
here the World is the King-
dome of Satan, but when we
are gone hence, Satan hath
nothing to doe with us, and
that is a great priveledge,
so

3 Death is
the be-
ginning of
eternall
life.

so *death is ours*, it frees us from all that is evill, our death is our birth-daie: indeede we never live till we die, for what is your life? alas it is a dying life. Every day we live, a part of our life is taken away, *we die every day* (a)

(a) 1 Cor.
15:51.

The more we have lived the lesse of our life we have to live, this is but a dying life.

3 Degrees
of life.

There are three degrees of life.

The life in-
1. } The Mothers wombe.
2. } The World.
3. } Heaven.

The life in *Heaven* begins at death; death is the birth-day of that life. Deaths day is the birth-day of immortality

immortality. V Vhen Christ came to die to purchase life, he came not to die, to purchase a sorry life on earth: but he came to die to purchase immortall glory, that is the life that Christ came to die for, and to purchase. The day of death is the first birth-day of that life; and for our bodies, they are but refined by death, and fitted as Vessells cast into the fire to be moulded and fashioned to be most glorious Vessells after, so our bodies are fitted by the grave, till body and soule be for ever happy at the day of Resurrection, so that *death is ours*, and here upon it is that the *wiseman* saith, that *The day of death is be-*

ter

(a) Eccle.
7.1.

ter, then the day of birth,
(a) When we are borne we
come into miserie, When
we die we goe out of misery:
It is better to goe out of
miserie then to come into
misyery. If the day of death
be better then the day of
birth to a Christian, certainly
then death is theirs, and
blest are those that die in
the Lord saith the Spirit :

(u) Revel.
14.

(u) A voyce from Heaven
saith so, and therefore *write*,
saith hee, it may be writ-
ten; if the Spirit saith it, it
is testimony and argument
enough; *Blessed are those that*
die in the Lord, they rest from
their labours, and their re-
ward followes them. They rest
from all that is evill and
their

their reward followes them ;
all that is good, *their workes*
follow them , so that it all
evill cease and all good fol-
lows , I hope death may
well be said to be ours. *Death*
is ours, it is our preferment:
why should we be afraid of
that, that is a part of our
portion? as the Apostle saith
here.

Death is yours.

I beseech you there-
fore, let us lay up this a-
gainst those darke times
wherein death will be repre-
sented to us as an uglie and
grimme thing, it is so to na-
ture indeede , but to faith
death is my friend, it is be-
come amiable: indeede there
is nothing in the world that
doth

Vse.

doth us so much good as death, for its the best Physitian, it cures all diseases whatsoever of soule & body, it frees us from all. And indeede (to shut up all this point) death is the Death of death, it is the destruction of it selfe, for after death there is noe more death, so it consumes it selfe; by death, we overcome death.

Rom 6.

Wee can never die more, wee are freed from all death; to be afraid of death is to be afraid of life, to be afraid of victory: For we never overcome death, till we die. Lay up these considerations against the time of neede, the diseases of the body, the guilt of sin, the losse of
Mr.

employment, the stripping
of us of all earthly comforts,
they will all meete in a cen-
ter, in a point, at death ; a
man had neede to gather the
greater comfort against that
houre, and can we have a
greater comfort then this
that now it is become our
friend, that it is ours ? now
*Blessed bee G O D, for Iesus
Christ*, that hath made in
him, even death the bitterest
thing of all to bee sweete
unto us.

1 Cor. 15.
54.

Or things present.

Whatsoever is present serves
us, whatsoever it be, good
or evill, *all is yours* but the
most difficult is in

B Things

Things to come.

5 Partic-
lars how
things to
come are
ours.

For what assurance have
we of things to come? Things
to come are ours, whether

they be $\left\{ \begin{array}{l} \text{Good,} \\ \text{or} \\ \text{Evill.} \end{array} \right.$

1 All good
things.

1 Cor. 6 2.

For good; Death is to
come, and that is ours; and
for judgement, that is ours,
for our Head; our Savi-
our, and our husband he shall
be our judge: And at the
Day of judgement, we
shall judge the World, and
then after judgement, Hea-
ven is ours, immortality is
ours, happines is ours, all
is ours then.

Indeede the best is to
come

come, this is the best part of the *portion*, for if wee had nothing but what we have in this World, *we were of all men most miserable*, alas what have we, if things present only are ours? but things to come also are ours, and the best is behind, that for which CHRIST came into the World, is behinde, that which he enjoys in Heaven is ours, he will take his Spouse where Himselfe is, into his owne House, and he will finish the *marriage*, which is begun in contract, and then we shall be *for ever with the Lord*. The things to come are the maine things, that which our Faith layes hold

of, that which we raise our
 selves and comfort our sel-
 ves by; are especially things
 to come, *neyther eye hath*
seene, nor eare hath heard, nor
hath ever entred into the hart
of man to conceive those things
1 Cor. 2. 9. *that GOD hath prepared for*
 his children, indeede its a
 part of Heaven to know
 them, and therefore the full
 knowledge of them is de-
 ferred for that time.

2 All evil

The very judgement of
 the wicked and the eternall
 sentence of them, it is the
 Churches, why? It adds
 a lustre to Gods mercy in
 advancing his owne, as it is
Rom. 9. 23. God magnifies
 his mercy to the Vessells of
 mercy by this, by punishing
 a

a company of Reprobates in whom he hath noe delight, by reason of their sins; his mercy much appeares by that, even by the eternall sentence and punishment of wicked men.

So all serves to set out the glory and excellency of Gods people. St. Paul in *Rom 8.* (that Heavenly discourse of his) towards the later end of the Chapter saith triumphantly , *No. thing shall separate us from Christ, neyther Life, nor Death, nor things present, nor things to come,* Its a great comfort that nothing to come can doe us hurt, but this is a degree of comfort higher, that all things to come are ours, so then this Text af-

Rom 8. 38
38.